

# ENVELOPE SERIES

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No. 2

## JEROME DEAN DAVIS

*Patriot      Missionary  
Man of God*

"Soldier of Christ and of his country,  
upholding the flag when wounded, and  
the Cross till he gained the Crown."

AMERICAN BOARD OF COMMISSIONERS  
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## Foreword.

We are all hero-worshippers; the need is to secure the right kind of a hero. Dr. Davis—Colonel Davis as he was also called—meets that need. His life, both in its personal qualities and its outward relations and activities, appeals to the best in us. With him, we are in good company.

And the span of his missionary career includes almost the whole history of the Japan Mission, not to say the establishment of Protestant Christianity in Japan; from the day of the edict-boards condemning the foreign sect and encouraging persecution of missionaries, to the hour of friendly and appreciative interview between the Prime Minister and the homeward bound missionary.

Professor Lombard, within the brief compass of this sketch, opens to us a rich and stirring biography, the record of a noble service for God and humanity. May it be read by every subscriber to the *Envelope Series*, and re-told in many a church.

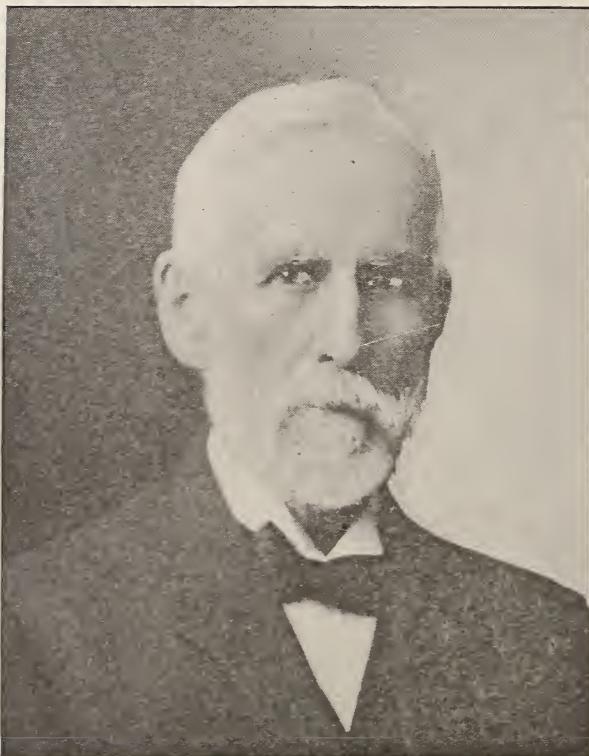
W. E. S.

Entered at the Post Office, Boston, Mass., as Second Class Matter.

*Love and admiration would make this sketch  
a tribute; but loyalty requires the greater tribute  
to be paid, through him, to Jesus Christ.*

Clark University, Worcester Mass.  
June 1, 1911

FRANK ALANSON LOMBARD,  
*Professor of Education,*  
Doshisha, Kyoto, Japan.



The Reverend Jerome Dean Davis, D. D., for thirty-nine years a Missionary of the American Board in Japan, entered into rest Friday, November Fourth, 1910, at Oberlin, Ohio, having been called from Japan to attend the Missionary Conference at Edinburgh and the Centennial Meeting of the American Board in Boston.

# JEROME DEAN DAVIS, D. D.

1838-1910.

Brevet-Colonel 52d Illinois Infantry,  
Missionary of the American Board in Japan, 1871-1910.

*"Where and how will my life amount to the most for Christ and  
for men?"*

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The life of Jerome Dean Davis, to those who knew him, was an inspiration and a call to the honorably heroic. To those who knew him not, that same call comes from the record of his life and the deeds which live after him.

Born of New England parents, January 17, 1838, in the town of Groton, New York, he inherited many of the qualities that characterized the men and women who pushed on as pioneers, carrying the moral integrity and sterling devotion of their earlier ancestry into the then rapidly developing states that were to take such a prominent part in the struggle against slavery and secession. His grandfathers, Captains John Davis and John Woodbury, had served in the War of the Revolution, and in him were many soldierly qualities which, further developed by his own four years' experience in the Civil War, marked him as a leader of men.

His mother died when he was eight years of age; but for seven more years the farm in Groton remained home,

affording the rude comforts of those days in lessening measure, until, in 1853, his father sold and moved to Dundee, Illinois, with three of his five children,—Jerome and a younger brother and sister. During those years without a mother, knowing the toil of the house as of the field, and only two or three months of winter school, the boy grew thoughtful beyond his age. His father, who had himself been a teacher in a primary school, was interested in education, but in the stress of labor found no time for helping, and could not have aided in many subjects. A Christian man of stern Puritan morality, his culture was of character and intellect trained in life, not books.

At the age of thirteen, Jerome accepted Christ as his Master. It was to him a matter of great moment; and soon thereafter he consciously took as the great directing principle of his life the question, "Where and how will my life amount to the most for Christ and for men?" The first impulse quickened by this insistent question seems to have been that of preparation. The winter that he was fourteen, he attended district school; and unaided, for the teacher knew nothing of the subject, mastered a difficult algebra which his father had bought for him, gaining a mathematical aptitude which never left him, and which, in later years might have carried him far among the leaders in applied mathematics, had not more vital problems called for his devotion. After moving to Illinois at the age of fifteen, he took up the study of Latin, walking several miles once a week to recite to a lady teacher. In Greek he was even less fortunate, finding no one to teach him the first principles of its pronunciation.

At work upon the farm, studying when he could, teaching winters until he was twenty when he taught for a year that all his earnings might be given to his father who had fallen into debt, he made ready for greater opportunities. In the autumn of 1859 he entered Lawrence University, in Appleton, Wisconsin, with less than fifty dollars for his support. Being conditioned in Greek, because of poor preparation, he at first recited in both the Senior Preparatory and Freshman classes, by application making good the lack which would have discouraged many. In the following spring he went to Beloit College and worked his way to the end of the Sophomore year, caring for college buildings and canvassing during the vacation. Already he had determined upon the work of the Christian ministry as that in which he could best realize his ideal of service. In this decision he had no human encouragement, the nearest approach being the reply of a minister, whom he consulted, to the effect that the Lord had need of all kinds of preachers. Truly, from his story of those days, we must feel that against his own judgment, as well as that of others, a spirit not his own drove him forward, amid deepest humility as to his own capacities, to the decision from which he found it impossible to waver. The obstacles which he had overcome had given him a realization of that for which he was at college; and no recitation was lost or lesson unprepared until the call of his country took him from college to the stern duties of war.

The conflict of opinion and feeling in Illinois during the ten years preceding the Civil War had lasting influ-

ence upon the serious youth who came to that state at the most impressionable period; and when, after the battle of Bull Run, in July, 1861, President Lincoln called for 300,000 volunteers, and Governor Yates said that all who would volunteer in Illinois were needed, he enlisted as a private in the 52nd Illinois Infantry, one of the 213,000 men from that state who evidenced their loyalty to their citizen president and to the cause of popular freedom. Enlisting as a private, he rebuked the officer who expressed regret that no vacancy made immediate promotion possible, but by application soon gained a corporal's appointment; and in the terrible battle of Shiloh, April 6, 1862, by conspicuous bravery won a Second Lieutenant's commission.

That day he carried the colors of his regiment. In defending a battery, they had charged an exposed ridge where they stood for half an hour, until one-third of their number were killed or wounded. Protected at first by a tree, Davis saw that the flag drew the fire of the enemy upon the soldiers who were sheltered there, and stepped to the open where the bullets "pierced his clothes, fanned his face, struck the gravel at his feet like hail, and riddled the flag he bore." The experience of that day ever lived in his memory; and, though hesitant to speak of his own deeds, came readily to his lips for those who loved to hear. "Seeing the colors of another regiment furled on their standard," he would say, "I foolishly asked the Colonel in command who rode by, 'How should the colors be carried in action, furled or unfurled?' 'Keep them unfurled and defend them with your life,' was the

sharp reply." Unfurled they were kept, and when the regiment fell back the color-bearer retreated, face to the foe, already suffering from two slight wounds. Before he reached the line a bullet severed an artery in his thigh. A knowledge of physiology, gained from special study after he had enlisted, and the prompt use of a towel for which that morning he had gone back to his tent, saved his life. Faint with loss of blood, he instructed his comrades how to apply the towel, tightened by a stick, then swooned. There with the enemy closing in he was left for dead; and rescued later, now revived by water dashed upon his face, now fainting from loss of blood, was carried to the rear with the thousands wounded in that battle, and placed upon the deck of a river steamer. Without food or care of any kind, in blood-soaked garments, he lay for two nights and a day before his wound was dressed. Doomed, it would seem, to long suffering in the poorly equipped army hospitals, as none unable to walk were being sent North, the personal devotion of fellow-soldiers, so richly his in later service, secured him, after nine days of weary waiting in camp, transportation to the North where, among friends, his recovery was hastened.

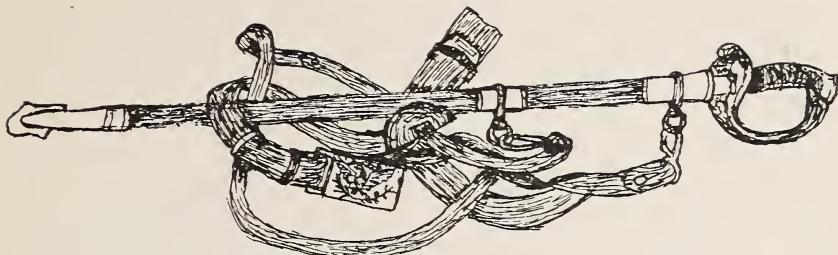
In six months he limped back to duty, finding as a complete surprise the recognition of bravery embodied for him in a Second Lieutenant's commission. The In Memoriam circular of the Military Order of the Loyal Legion of the United States gives his army record as follows :

"He enlisted as Private, Company I, 52nd Illinois In-

fantry, September 11, 1861; was promoted to Corporal, October 25, 1861; Sergeant, March 19, 1862; Second Lieutenant, October 6, 1862; First Lieutenant, March 27, 1864, and Lieutenant Colonel, December 17, 1864; was commissioned Colonel, May 11, 1865, but not mustered and was honorably mustered out with his regiment at Louisville, Kentucky, July 6, 1865.

He served at Geneva, Illinois and Benton Barracks, St. Louis, Missouri, guarding Han. & St. Jo. Railroad to January 16, 1862; was ordered to Kentucky and reached Fort Donelson just after the surrender; guarding prisoners to Springfield and Chicago; joined General Grant's army at Pittsburg Landing and assigned to Third Brigade, Second Division, General W. H. Wallace, at Battle of Shiloh, April 6, 1862; regiment lost 170 out of 500; was color-bearer of regiment and severely wounded in left thigh; rejoined regiment from hospital October, 1862, at Corinth, as Second Lieutenant; at Siege of Corinth was in First Brigade, Second Division, 16th Army Corps, commanding company December 1862, to March 1863; then appointed A. A. Ins. General of the Brigade, serving as such to October 29, 1863. Commanding company at Pulaski, Tennessee, to April, 1864; veteran furlough May 4 to September 1, 1864; in Atlanta Campaign and Battles of Snake Creek Gap, Bessaca, Lay's Ferry, Parker's Cross Roads, Dallas, Big Shanty, Kenesaw, Nick-a-Jack Creek, and Battles of Atlanta and Jonesboro. Rejoined company for the 'March to the Sea' in the 15th Army Corps and December 17, 1864, assumed command of regiment as Lieutenant Colonel. 'Through the Carolinas' several skirmishes, and Battle of Bentonville; the march to Washington; Grand Review, Wednesday, May 24, 1865; then to Louisville and mustered out.

He was elected a Companion of the First Class (Number 1526) Commandery of California, March 16, 1904, Insignia Number 14234."



The Colonel's Sword.

Impressive as such a record is, it gives no evidence of the moral heroism, greater than that needed at Shiloh, displayed in the mess-tent of senior officers, under whom he served on staff duty, nor of that sympathetic tact in dealing with men which bound to him the soldiers with whom he fraternized. The red tape of the army was unnatural to him, but, in so far as it pertained to his clerical duties, was faithfully observed; and from headquarters his accounts called forth commendation. But, in so far as it applied to his dealing with men, Davis never hesitated to take upon himself the responsibility which reposed a greater measure of confidence in the soldiers; and that confidence was never betrayed by failure.

When, after veteran furlough, his regiment was reorganized, it was with the understanding that all officers should resign, to serve only as called for by the troops; and Lieutenant Davis was among the first accorded the insistent bidding of the men who had learned to prize his manhood. Later, as Lieutenant Colonel, he commanded this veteran regiment, under General Sherman, through Georgia to the Sea, and, a "boy colonel," led its columns

in the Grand Review at Washington, May 24th, 1865, and was mustered out Brevet Colonel of the same regiment in which as a private he had marched from Illinois.

Before the young officer lay a brilliant future in the regular army, had he desired it; but, having done his duty, as he saw it, he turned with even greater zeal, to the pursuit of that which should further fit him for service under the Prince of Peace. So closed the military career of Colonel Davis; but as even until death he carried the watch, inscribed and given in token of affection by his fellow-officers, he bore away from the army the love and loyalty of his comrades and a devotion to country that deepened through life with every year spent on foreign soil.

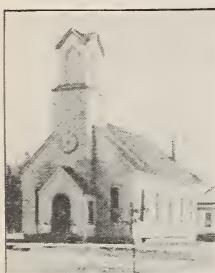
From the army to the class room was a welcome return. But the years hastened and Mr. Davis was eager for work. So, with the co-operation of the college faculty, two years were crowded into one; and as a graduate of Beloit College, he entered the Chicago Theological Seminary in the fall of 1866. Of that period Dr. Daniel Crosby Greene, long his associate in the Japan Mission, writes: "I can see him now as he stood up to recite,—tall, erect, with an unmistakable military bearing, the most noticeable man in our student body."

During his senior year in the Seminary he supplied the church at Algonquin, or rather the Christian community



Colonel Davis.

there, which, under his leadership, united to form a Congregational church. A picture of those days has just come from one who was then a little girl of nine. When she first saw Mr. Davis, he was holding a big, red apple in his hand, and said : "It seems to me that this apple is just about right for you. If you want it, come here and get it." Before his kindness her fear of the strange man vanished and she became a devoted friend, who holds until today the memory of one who through life, in times of trouble or of doubt, brought strength and comfort, with the impress of a character that seemed to her wholly good.



**Algonquin Church.**

The location of the new church building, for which he raised the money and bought the lumber and labored with saw and hammer, was a question of dispute until the division of opinion was turned to good account by the suggestion that according to the amounts contributed, should votes be cast.

Upon graduation from the Seminary in 1869, Mr. Davis was ordained and, with his bride, entered upon pioneer Home Missionary work in Cheyenne, Wyoming, leaving more remunerative fields for that in which his life would "amount to more" for Christ and men. There, for two years, he gave himself with whole-souled devotion to a ministry as broad and as practical as the needs of men. "Hell on wheels," as the unsettled life of the frontier town was not inaptly termed, disturbed not the

soldier parson, who, with his wife, built his own parsonage home, and exercised a literally commanding influence, winning for Christ by the language of signs and the universal speech of sympathetic love, the condemned Indian in the county jail, as well as tenderly ministering to the soul needs of those more cultured.



**Mr. Davis' Church and Parsonage at Cheyenne.**

The parsonage was built by Mr. and Mrs. Davis, and every nail in it was driven by one or the other. These buildings were then, and for some time afterward, the only Congregational institutions in the Territory of Wyoming.

The first irrigating canal of the region for many years bore his name, a witness to the resourceful mind of one who set himself to be a friend to men, building ideals of citizenship and manhood into the fibre of that growing town.

But the guiding question of his life seemed yet unanswered; and leaving Cheyenne to the care of his cousin, Josiah Strong, he sought appointment from the American Board for service on the foreign field. This was not lightly done, for in Cheyenne they left the grave of a little child, and scarce a friend but thought he was throwing his life away in a labor that would bear no fruit. Strange to us now appear those days when men, save seers and prophets, could discern no glory of accomplishment in the ambassadorial service of the Lord.

In November, 1871, Mr. and Mrs. Davis sailed for Japan, the third family to enter that mission of the American Board, and began the labor that was to be his delight for thirty-nine years, and his eternal joy.

Upon an outline of Dr. Davis's missionary service could be written the history of the Japan Mission of the American Board. Though not its senior member, he joined the mission just as strenuous measures against Christianity were being relaxed by the government; and, with trained gifts of leadership, he took a prominent part in organizing the first churches associated with the mission in Kobe, Osaka and Sanda. This last church grew out of his own personal activity, as on horseback he toured the hills from his home in Kobe, often, in those days when foreigners were seldom seen inland, being taken for an evil spirit of the mountains. He prepared the first draft of creed and covenant for the Kobe Church, the first of the Kumi-ai body, and the first in all Japan west of Yokohama.

In a manuscript from Dr. Davis, quoted by Dr. Cary

in "Mission News," February 15, 1911, we find these words concerning the constitution of those churches :

"They were called Churches of Christ. We took the creed of the Evangelical Alliance, and as I was asked to prepare the first draft of the covenant, rules, etc., I felt that assent to a creed should not be made the test of membership, and the following is the preamble, questions to candidates for baptism, and church covenant that I drew up :

'Preamble. Believing in the Lord Jesus Christ, we desire to form ourselves into a church called by His name, in order that we may publicly worship God, study God's Word, obey God's laws and ordinances, mutually help each other in the Christian life, and spread abroad the knowledge of salvation in our country and in the world.

'Desiring to be united in faith and love with all the world who love our Lord Jesus Christ, we adopt the following as the basis of our faith. (Here follows for substance the creed of the Evangelical Alliance).

'Questions to new members.

'1. Do you who are about to enter into this church, feel that you have been sinners, and that you have believed and accepted Christ as your only Saviour?

'2. Do you love Christ above self and everything else, so that you are willing to give up and do whatever you feel that Christ requires?

'3. Does the above basis of faith agree with your own belief so fully that you can work in perfect harmony with this church on that basis?

'4. Are you ready to obey Christ in receiving the ordinance of baptism?"

He who in the eyes of many stood as a conservative in theology thus recognized in his work as in his fellowship that life is more than meat, the body than raiment;

and the influence of this simple faith, even in its expression, may be traced in the organization of later Kumi-ai churches.

During the summer vacation, by the water-fall among the Arima hills, he wrote painfully in Japanese the tract which for years, more than any other, led men to the "True Way." He wrote for a definite purpose, and the same spirit characterized all his writings; they were not for literature but for accomplishment, and hence they possessed many of the characteristics of highest literary worth.

In 1874 Joseph Neesima returned to Japan from his nine years in America, fired with the purpose of establishing a Christian college, and authorized by the American Board to carry forward his plans. From that time until his death Dr. Davis was identified with the life of Doshisha, giving to it his thought, his labor and his prayers. Says the Rev. Tsuneteru Miyagawa, "As founder of Doshisha, he shines along with Dr. Neesima in the educational history of Japan. That he devoted himself soul and body as a champion of the institution, when it was in a deplorable condition, after Dr. Neesima's death, should be commemorated long in its history."

When Dr. Davis moved from Kobe to Kyoto, foreigners were allowed in that ancient and sacred capital only upon government permit, and to engage in teaching only as employees of some Japanese. The difficulties of establishing a Christian school in such a conservative centre of Buddhism were so great that at times, even within the Mission, Davis stood alone in the assurance of his

faith that the end would prove the wisdom of efforts there. Faith that to many seemed foolishness was required to hold on against daily danger of failure, and to purchase land, that could be secured and held only through the legal ownership of a non-Christian carpenter, whose Japanese honor still held him true to the trust reposed in him. Those were days of prayer and days of labor that bound him to Joseph Neesima in a Christian fellowship which he ever highly prized. The school was founded with eight pupils and two teachers; and the first church in the city was organized in his home.

But the strain had been so great that when furlough came, exhausted, he was obliged to take refuge (with his family) in the mountains, this time of Europe, until strength returned.

In 1890, Dr. Negsima died. The school had attained success beyond all dreams and had won recognition as a leading institution among the educational influences of Japan, so that for character and the spirit of practical service, its graduates were prominent in spheres of journalism and business as well as education and the ministry. In those trying days of national unrest that closed the century, no one was found to take his place, with breadth of vision and firmness of character and devotion of spirit, sufficient to maintain its high prestige and unquestioned Christian position. In conscientious effort to win recognition for the school, which was suffering great decline, concessions were made that seemed to surrender the Christian principles of its founding; and it became necessary to contend not for the funds invested, but for their

faithful administration as a trust in the interests of an education that should be broadly Christian. One of three, Dr. Davis was given authority to act as legal representative of the American Board, and act he did, amid threatened obliquy and the censure of friends, so faithfully and firmly that the school was saved. He would be the last to claim credit for its salvation unto Christian education; but, if with Neesima he stood as associated in its founding, he was now, in the time of its danger, the standard bearer of an high ideal of duty, which the Japanese supporters of the school at last saw as in a new vision and to which they rallied in support. All difficulties were arranged, and under the Civil Code of Japan the institution was placed upon an unchangeable constitution, which declares that "Christianity is the foundation of the education promoted by the schools maintained by the trust," and in connection with which that Christianity was defined in words penned by Dr. Davis, as "that body of living and fundamental Christian principles, believed and accepted in common by the great Christian Churches of the World."

As a Trustee of the school, and a beloved counsellor of its leaders, Dr. Davis lived to see the institution again enrolling its nearly nine hundred students, and devoted to an education unquestionably Christian, in which Americans and Japanese co-operate in a fellowship that could not be more cordial or confidential.

Of Dr. Davis as a teacher, little has been said. The coming of a large class of devoted students, the "Kumamoto band," for training that should fit them to be lead-

ers in the ministry, spurred their teacher to his best efforts in theological instruction. For twenty-five years, from the founding of the school, he taught Systematic Theology, and then, in supreme evidence of that spirit which ever sought to answer aright the question, "How will my life amount to the most for Christ and for men?", resigned, that another might take his place to exercise perhaps a greater influence over students deeply moved by modern European thought.

In 1904 he was prostrated by a serious illness from which will-power, to co-operate with what he believed to be God's will that he should live and labor a little longer for the Land, the School and the People he loved, alone restored him.

Though doing but little teaching during his later years, he was in constant demand for counsel, and to his study came many to find the source of faith and comfort; while, far beyond his strength, the veteran soldier was called to speak throughout the cities of Japan, and upon evangelistic tours in which he reached young men in particular and led many to see a new meaning to life in fellowship with a divine Father and Friend. His work had changed but it was by no means done. By word, in private and in public, and by printed page, he continued to reach many, and few, if any, of those widely influential ever more vitally touched the homes of the nation. "His work goes on," declares one of the ablest of their preachers, "for he lives in us." And to Dr. Davis no higher reward could come.

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It is the man behind the deeds that gives significance; and the reverent devotion of those who knew him best is testimony to the man Dr. Davis was. For ten years in the fellowship of his home, the writer realizes how that modest man would shrink from any self-revelation, except as it would serve the cause of Christ; but as his home, ever opened in hospitality, and his relations with his children, four of whom are now in Christian work on mission fields, in Africa, China and Japan, were vital influences in his contact with the developing society of Japan, so today, to those who knew him not, some intimacy of contact may afford an inspiration more personal.

Rejoicing in nature, the life of forests and hills, amid which he spent his Saturday-Sabbaths of rest, as a sacred duty with his family, he shrank from the publicity of society, almost boyishly self-conscious in an environment to which he felt himself untrained. Says Dr. Greene: "While he did not have the poet's gift of expression, he did have the poet's insight into nature. He loved to be alone in the mountains, especially upon Mt. Hiei. When weary, he would spend days together in a rude camp which he had provided. It was plain that he sought not isolation so much as close contact with nature and with God, who seemed at such times peculiarly near to him. The mountains were to him a place of prayer."

Natural, and full of quick resources, he was an ideal companion upon all excursions. Provided with a fund of anecdotes and homely proverbs learned from his father's lips, his genial humor enlivened every occasion

and a hearty laugh was to him a medicine above others. Enthusiastic, he saw visions not alone in his youth but in his age. His look was ever toward the future, in which he saw a grander realization than many of his associates dared hope.

He possessed a deep affection, but one often concealed behind a Puritan reserve, saying least when he felt the most. To his children, scattered at times upon four continents, he sent each week a letter that was no mere diary, but to each a personal message that, in the separation which is the heaviest burden of the mission field, did more than all else to bind and hold by his influence those who most needed his care. In daily prayer those children were remembered, and then left with God in a faith that allowed no anxiety to dim its cheer. In the work of his children he took deep pride during later years; and from their interests he increased his own, so that the world became for him a great theatre of intense dramatic charm, from which he had no desire to depart. Life became each year more vital; and, fired with a faith that saw beyond what appeared low-lying clouds and evil and error, in thought and action, he rejoiced in the coming of the Lord.

Ever ready to undertake, even beyond the limits of physical strength, he, like Odysseus of old, would "follow knowledge like a sinking star, beyond the utmost bound of human thought;" and what he was wont to call his "dream of heaven" was one that pictured a free, untrammeled fellowship of eternal service.

Determination of character was evident in his every

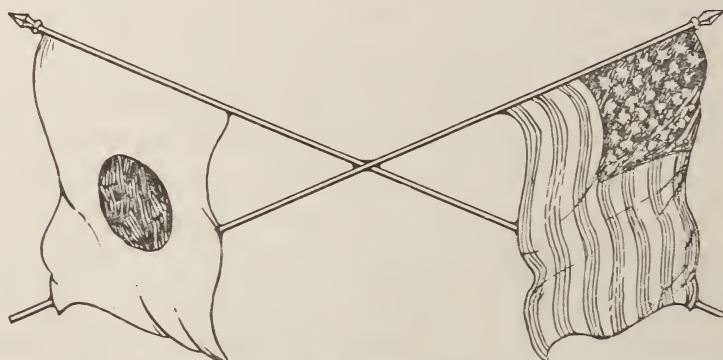
action; and the set jaw and repressed manner of speaking told forcibly at times of the fire that burned beneath. To those who did not understand, there might appear a measure of harshness; but a tender sympathy softened the rugged features, whether he cared for the sick or sought to comfort the sorrowing, or tactfully undertook the solution of perplexing problems that divided in judgment the forces of his friends.

The work of the foreign missionary in Japan has its own peculiar difficulties,—not those of physical danger or material discomfort, but rather those of psychic strain in endeavor faithfully to understand and loyally to lead an intelligent people, emerging from an isolation of language and life that has made most difficult the realization of essential oneness and brotherhood. In this endeavor, superior intellectual qualities are demanded; but the powers of personality are even more effective. And how successful was Dr. Davis is attested by the universal witness of his Japanese students and fellow-laborers, who declare that he was looked upon as a father, and by force of character held their devotion and loyalty even where they could not follow his intellectual guidance.

A leader of the mission in encouraging the autonomy of the Japanese churches, according to the policy from the beginning, Dr. Davis was among the first to recognize when the time came for the missionary to serve in co-operation, under Japanese leadership; and his last evangelistic tour, planned by a Committee of the Japanese Kumi-ai Council, carried out in fellowship with one of its members, was to him a crowning experience, attest-

ing the wisdom of God in the spiritual development of the Japanese Church. Never allowing lines of cleavage to follow the lines of race, he was typical of those missionaries who have done more than all others to make Japan realize that in Jesus Christ there is neither Jew nor Gentile, bond nor free.

Shortly before leaving Japan to attend the Edinburgh Missionary Conference and the Centennial Meeting of the American Board in Boston, Dr. Davis, in company with President Tasuku Harada of the Doshisha, was invited to the home of Marquis Katsura, the Premier of Japan, that when he came to America he might bear assurance of national friendship which should not be broken. Loving until death the flag of the silver stars, he loved also the flag of the radiant sun, and would have them wave in peace beneath the Banner of the Cross.



(A life of Dr. Davis, from autobiographical material, is expected from the pen of his son, J. Merle Davis, and to this we refer for a more complete and fitting picture of a missionary leader and a noble man.)